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The rapidly increasing demand for books emphasised the need for a local press. This, together with many other growing demands of the mission was alleviated by the arrival of reinforcements in 1831. William Woon, the first printer in Tonga, set up his printing press on 4 April. The first book printed in Tonga was published on 14 April 1831. It was a school book containing four pages, and there were 3.000 copies printed (Woon to Committee, 25 April 1831, WMMS 1818-36, item A2837). Printing attracted great attention and people called from all parts of the island to witness the process. Woon claimed that, through the operations of the press, 'much light had been diffused, and the people were renouncing their superstitions, and turning to God with full purpose of heart' (*W-M Mag.*, March 1833:224).

In his memorable work, *The History of the London Missionary Society*, William Ellis put his finger on one of the very important factors which helped the work of the missionaries in the islands of the South Seas. He wrote:

> It is generally and justly supposed that medical knowledge is one of the most valuable qualifications a missionary can possess; that its skilful and successful application is one of the best means of gaining influence among the people and predisposing them to regard with favour his endeavours to direct their minds to the heavenly Physician, and the means of healing and life to the soul. (Ellis 1844:59)

The contact with the Europeans introduced new diseases to the islands which the Tongans were unable to cure, and which subsequently claimed many lives. However, there were also diseases which had been with the Tongans before European contact, and which they had come to accept as a matter of course, knowing neither their causes nor any way of curing them. One of these diseases the Tongans called *tona* (yaws). Everyone was expected to suffer from it at one time or another, though it was preferable to get it at an early age. Peter Bays (1831:69) gave a graphic description of this disease in 1830 when he wrote:

> In some cases which I saw, the sinews of the legs were drawn up, where the joints were affected; in others, two inches of bone were eaten entirely bare by the flies, hundreds of which were then feeding upon the corrupted flesh, while the *patient*, (a name so very appropriate in the present instance) who, either from superstition, or so callous

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trained at Tupou College, have produced outstanding church leaders, ministers of the Crown, doctors, leading public servants and teachers, whose impact on the religious, social, economic and political development of Tonga has been extremely significant.

The improvement in the training of teachers effected corresponding improvement in the number and standard of subjects taught in the schools, as well as the efficiency of teaching. In addition to religious subjects, history, geography, arithmetic and English were taught in day schools, and philosophy, astronomy, geometry, algebra and physics were added to the syllabus of the institutions (*W-M Mag.*, Dec. 1868:1144).

Referring to Mrs Tucker's lessons in astronomy Sarah Farmer (1855:332) wrote:

> The evenings were spent in conveying to the natives, by familiar illustrations some idea of the first principles of astronomy. The lamp was made to represent the sun; a cocoa-nut the earth; some other object the moon; and as the cocoa-nut, suspended by a twisted thread, revolved round the lamp, they were taught the motions of the earth, with the cause of the change in its seasons. Lessons were also given on eclipses, gravitation, etc. Thus the views of the natives became corrected and enlarged.

Through the teaching of these subjects, the missionaries definitely went a long way towards undermining the traditional cosmology of the Tongans, by supplying scientific explanations of some of the natural phenomena which had been interpreted according to traditional beliefs. For example, the Tongans believed that earthquakes were caused by the deity Maui, who was supposed to be lying, feeble and sleepy, underneath the earth, and was at that time turning round. They immediately started their war-whoop in order to awaken him, 'lest he should get up, and in rising, overturn the world' (Farmer 1855:136-7).

The missionaries found that the majority of the Tongans did not have a flair for English. Consequently, subjects had to be taught in Tongan. This led to a proliferation of printed materials in Tongan. Books were translated, traditions and historical information collected, and many were published in the local press. When the old press went out of action, Dr Moulton managed by trial and error to set up one in the College, and trained his

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214 students to operate it (Moulton 1921:53). Out of this press came scores of books, pamphlets and periodicals which he himself had written or, with the help of his students, translated into Tongan. Among those Moulton translated were two volumes of world history, two volumes of Bunyan's *Pilgrim's Progress*, Milton's *Paradise Lost*, *A Geography of the Holy Land*, and a *Life of Jesus Christ*. The College magazine published, among other things, world news and collections of outstanding Tongan poems. [779] A complete translation of the Holy Bible was published by the Foreign Bible Society in 1862. A hymn book and catechism were also published.

797 533 538 533 539 Music was given special attention. Religious poems were written by Tongan poets and poetesses and set to traditional tunes. These songs really captivated the interest of the Tongans, for whom they made Christian teaching and Bible stories more alive and meaningful. Robert Young (1854:228) recorded a literal translation of one of these when he visited Tonga in 1853:

A guilty world stood exposed to wrath,
But Jesus beheld it in love.
(Chorus of response)
And we weep whilst we sing his dying love.

In Gethsemane's garden he sweat drops of blood,
That for us he might slay the last foe
And we weep whilst we sing his dying love.

Thou saidst to thy few disciples there,
That sorrŏw oppressed thy soul.
And we weep whilst we sing thy dying love.

He was judged to cruel death,
Yet he opened not his mouth
And we weep whilst we sing his dying love.

We look to thy wounded side, once pierced
By the Roman soldier's spear.
And we weep whilst we sing thy dying love.

We pray and not faint in Jesus's name,
And worship for evermore,
And we weep whilst we sing his dying love.

(Both words and tune were prepared by a poetess, Siokāpesi Fehi'a.)

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the grounds of personal conviction but for reasons of loyalty to, or fear of, powerful King George and his Christian followers. They met in classes and performed religious obligations largely because the King wanted them to do as he and his supporters did. For a time, the emotional fervour of the religious revivals, which spread with such intensity in the second half of the 1830s and also in the 1840s, affected even these nominal Christians, so that scarcely anyone remained untouched by revivalism in one way or another. But the effects were not lasting, and gradually the excitement and enthusiasm wore off, particularly amongst the chiefs. Some began to realise that they had a heavy price to pay for their conversion, for they were required to surrender many of the privileges which for centuries had been regarded as the exclusive birthright of their socio-political class. They began to wonder if they had made a sound choice, and some began to react against the missionaries.

Some of the novelty attached to the work of the missionaries had worn off. Literacy, early the prerogative of the missionaries, had become common to most Tongans by the latter half of the 1850s, when many could read and write and teach others to do the same. Nor were the operations of the printing press any longer regarded with awe and wonder, and its exciting effect upon the minds of the people was fast disappearing.

The monopoly of the Wesleyan missionaries in the use of medicine, which for two decades had won them admiration, affection and respect, was now seriously challenged by the Roman Catholic mission. Owing to the great demand for medicine and its short supply, since the Committee provided an insufficient amount, the Wesleyan missionaries were forced to buy extra supplies of medicine and also to charge a small fee for its distribution. The Roman Catholic priests had meanwhile decided to distribute their medicine free among their members.

John Thomas (Journal, 6 May 1856) wrote:

> The priests, it seems spare no pains in order to make converts, or rather to prevent the people from the right way of the Lord. In case of anyone taking medicine from them that is understood to be a sign of their turning—and some one is sent at once to perform worship in the house, and thus introduce popery into that family. And then,